

Interracial News Service

A DIGEST OF TRENDS AND DEVELOPMENTS IN HUMAN RELATIONS

BI-MONTHLY

\$2.00 FOR TWO YEARS

VOLUME 23

NOVEMBER-DECEMBER, 1952

NUMBER 6

That All May Be One*

One Family in Heaven and Earth. (EPHESIANS 3:14-19)

The whole family in heaven and earth is named after the Father of our Lord Jesus Christ. This is a fundamental Christian belief. However, there is a gap between our conviction and our practice. Dangerous cleavages divide our human family. From the resulting suspicions and dissensions, catastrophe could strike with lightning suddenness. Relief from the threats which now beset mankind can be found only as the world-wide community becomes an effective reality, one family embracing all nations and peoples. Christians must speed the process of bridging the gap between conviction and practice.

Our first requirement is strategic selection of the barriers to be attacked. While we dare not yield to defeat where difficulties momentarily baffle solution, we must move most energetically where an advance is clearly within our power. We have the opportunity to combat discrimination on grounds of race, color or national origin, at home and abroad, and thus to extend the area of freedom and justice.

Created in the image of God, redeemed in Jesus Christ, and called to full Christian discipleship! On this three-fold foundation rests the claim that every human right and every fundamental freedom must be accorded to all men without distinction as to race, color or national origin. Our clearer understanding that discrimination makes the fulfillment of a Christian vocation in any walk of life difficult or impossible compels us to repent and confess that our efforts have been faltering. We must diligently press for a society in which every man can live in a manner befitting his origin and destiny.

The contribution of the United States in the struggle for world peace and justice is handicapped by the fact that representatives of other countries can truthfully point to injustices within our own borders. Injustices which are the result of discrimination based on race, color or national origin are often highlighted and used to undermine our efforts to achieve international understanding. Our help in promoting freedom and social justice in the lands of Asia and the Far East is undercut, no matter what our material offering may be, when it carries with it any pretense to racial or national superiority. Whatever contribution we may make to the solution of racial problems in South Africa will become effective only when the principles we profess have produced more adequate solution of our domestic problems.

An uneasy conscience has pricked our complacency where practice has failed to reflect conviction. However, we have found some meager satisfaction in the knowledge that free men, by processes of freedom, continue to seek for everyone the full enjoyment of human rights. Christianity and our national heritage demand that government and citizens recognize no double standards. All men respond to the same requirements of citizenship, including the payment of taxes and military service. Affirmative actions have marked the past ten years of our history as significant in improved race relations and must be pressed with increasing vigor. That is important but it is not enough. We must, at this very moment, give tangible evidence of our unwavering commitment to do away with discrimination and segregation. Two opportunities to do this lie immediately before us.

A sense of neighborliness that is unaffected by race, color or national origin will recognize that all men are equally entitled to the enjoyment of human rights and fundamental freedoms. He who cultivates *this* attitude toward his neighbor will understand the fuller meaning of the divine injunction "Go and do thou likewise." Attitudes may speak effectively even where problems cannot be solved promptly. They may temporarily ease unavoidable wounds and they will sharpen effort to find more adequate solution.

A co-operative attack upon discrimination and segregation offers opportunity for healthy acknowledgment of equality in the face of unequal treatment. Concerted planning and action by both parties may soften the sting of past injustices and can awake mutual understanding and sympathy in solving tough problems. On the domestic scene and in our dealings with people of underdeveloped countries, we must move forward as men of equality and as partners in a common cause.

A manifest change of attitude on the part of enough people to affect public opinion and an unflinching resolve to work co-operatively in attacking discrimination and segregation can speed the process of bridging the gap between conviction and practice. Justice, undergirding enlightened self-interest, prods us to action now.

*Message of the National Council of the Churches of Christ in the U.S.A., for the 31st Annual Observance of Race Relations Sunday, February 8, 1953. For the drafting of this Message the National Council of Churches is indebted to Dr. O. Frederick Nolde, Director of the Commission of the Churches on International Affairs established by the World Council of Churches and the International Missionary Council, and Dean of the Graduate School of The Lutheran Theological Seminary in Philadelphia, Pa.

TOWARD BETTER HUMAN RELATIONS

The basic human social need of conversation is taken so for granted by most of us that we sometimes forget thousands of U. S. citizens who come from Puerto Rico to help with our farm crops, and who live in virtual isolation due partly to a lack of the crucial tool for understanding — in this case English.

In a special article to the *Christian Science Monitor* of October 21, Miss Louisa R. Shotwell, Associate Secretary, Division of Home Missions of the National Council of Churches, describes a unique program directed toward meeting this basic human social need.

Miss Shotwell states: "Puerto Rican sugar cane workers flown to the mainland to harvest fruits and vegetables in western New York's Erie County are learning English by the streamlined Laubach method that has helped 15 million persons in 65 countries around the world become literate.

"In the evenings after work, the men gather at long tables in a lofty barn converted into a mess hall and twist their tongues around the strange English sounds, laboriously copying phrases with fingers stiff from bean and berry picking.

"The teacher of this pilot experiment, linguistic expert Richard Cortright, welcomed the opportunity offered him last June by the National Council of the Churches of Christ in the U.S.A. to apply his academic skill in a unique setting. Now he declares that the high-light of the experience has been his pupils' eager response and their quickness to learn . . ."

This is one illustration of how Christians who relate their *time, money and energies to basic human needs* can make superb contributions to the improvement of human relations.

OFFICIAL DOORWAY TO AMERICA

Many Americans have been astonished during (the recent political) campaign to learn some of the facts about racial controversy in their nation's capital.

For the first time the abolition of Negro segregation in this city became part of the platform of a major party. The Republican National Convention promised "to end segregation in the District of Columbia." Gen. Dwight D. Eisenhower, Republican Presidential candidate, said in Cleveland September 8:

"We shall eliminate every vestige of segregation in the District of Columbia."

One national committee of prominent citizens after another has studied Washington segregation practices in the past decade. They have repeatedly declared that many foreigners have been scandalized to find segregation in the capital city of a nation leading the democratic forces of the world.

Ralph J. Bunche, who mediated the Palestine dispute for the United Nations, is a Negro. In 1949 he declined the post of Assistant Secretary of State. He told one writer that he would not return to Washington "because of his unwillingness to re-expose his family to anti-Negro conditions."

A considerable breakdown of segregation, nevertheless, has occurred since 1940. World War II led to many changes. Negro manpower was needed. Several executive orders of President Truman have strengthened the Federal Government's non-segregation employment policy. Most of the large downtown hotels now will accommodate Negroes. The two legitimate theatres and three of the downtown "art" motion-picture houses have recently become interracial. About forty downtown restaurants now serve both Negroes and whites. In the last few years many professional societies — medical, nursing, architectural, civil engineering and others — have admitted Negroes. (*New York Times*, November 3).

RACE RELATIONS SUNDAY LITERATURE

Literature for Race Relations Sunday is now available. The materials include the Annual Message (see front page) from the National Council of Churches.

The packet, which sells for 15 cents, contains a worship service, programs for children, youth and adult groups, and general information on several racial minority groups in the U. S. A.

Send requests for prices or, direct orders to: Department of Publication and Distribution, National Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

HUMAN RIGHTS DAY

On December 10, 1948, the General Assembly of the United Nations, meeting that year in Paris, adopted and proclaimed the historic Universal Declaration of Human Rights. The Declaration had been in the making for three years. . . . Its formal adoption was, therefore, an historic occasion—a milestone—in man's collective effort to achieve freedom and security. To celebrate it, the General Assembly in 1950 asked that in future years 10 December be set aside as Human Rights Day by governments and interested organizations, and that reports on these celebrations be made to the Secretary-General by governments.

This day has been celebrated since 1949 in an increasing number of countries. Last year eighty nations and territories reported to the United Nations a wide variety of official and unofficial celebrations on the third anniversary.

The matter in these pages is presented for the reader's information. It is not to be construed as reflecting the attitudes of the Department of Racial and Cultural Relations or of The National Council of Churches.

RELIGION

United Church Women

Charting the courses of the General Department of United Church Women — lay women's arm of the National Council of Churches — for 1953, the department's executive committee recently adopted a statement urging "the inclusiveness of our Christian fellowship across denominational and racial lines," and declaring that "we determine to take . . . steps towards the fulfillment of our Christian purpose."

Describing the background of the statement as "the current emphasis on human rights both in the Church and in the world community," the message said that local and state councils of church women have pledged themselves to re-examine the interracial practices "of our organization and our program," and as individuals will take the following steps:

I will work against all forms of discrimination.

I will act when another's rights are threatened.

I will endeavor to interpret to my church the implications of human rights, especially as they apply to the inclusion of all Christians in its life and program.

I will strive for the integration of all Christian women, irrespective of race, in all phases of the work of my local council.

I will be guided in my everyday attitudes and actions by my belief that all persons are children of God. (*The Record*, *New York Times*, November 3).

Methodist Women

Another racial barrier has been eliminated within the ranks of Christianity.

A charter which would remove all racial barriers among women's groups of the Methodist church was ratified without opposition last week by delegates to the North Central Jurisdictional Conference of the Women's Society of Christian Service.

However, conferences within the various states are required to ratify the charter before it becomes effective. (*The Call*, October 10).

Baptists Meet

The Northern California Baptist Convention held its 99th annual meeting recently and adopted resolutions among which was a demand to end racial segregation. The report of this meeting indicated that:

"Some 300 representatives of the 50,000 American Baptist Convention members in Northern California met in Beth Eden Baptist church of Oakland, home of a Negro congregation. It was the first gathering of the Convention in a Negro church.

"The delegates called their resolutions 'a reaffirmation of the Baptist principle of the right of . . . freedom of thought and speech.'"

They recommended among other things, that: "Racial segregation be ended in churches and in housing developments and real estate subdivisions." (*Religious News Service*, October 14).

EDUCATION

Before the Supreme Court

Racial segregation in public schools is the top issue facing the U. S. Supreme Court. Faced with what Mr. Henry Jones, in the *New York Herald Tribune* of November 8, calls "its most far-reaching decision in generations," the Court has postponed hearing this case until December 8. The importance of this decision has been strongly underscored by a number of leading editors, columnists and writers of magazine articles.

Mr. Virginius Dabney, editor of the *Richmond Times-Dispatch*, wrote in the November 8 issue of the *Saturday Evening Post*:

"... If the court forbids all segregation in public education, the consequences will be tremendous, though unpredictable. If, as appears more likely, the court orders that facilities be made entirely comparable everywhere, the breakdown of segregation will be less sudden, but the process will, in all likelihood be carried a long way forward by the decisions of many local school boards to admit small groups of Negro children to the white schools,* as the only alternative to impossible financial outlays.

"All of which means that the Supreme Court's forthcoming edict may well be as crucial in its impact upon the entire position of the Negro in American Society as was the historic Dred Scott Decision handed down by the same tribunal a century ago."

In South Carolina

In recent elections the people of South Carolina went on record as opposed to non-segregated public schools and, in addition, authorized the legal groundwork necessary to avoid non-segregated schools:

"... In effect, the voters empowered the State Legislature meeting in January to devise some system other than direct state-supported public schools in event that the United States Supreme Court orders an end to separate schools for the races. They approved a proposed constitu-

(This footnote is an excerpt from the article quoted, in part, above).

* "One place where such conditions exist is in the border state of West Virginia. In a half dozen counties there the few Negro children have been attending overwhelmingly white schools for a good many years, although the segregation pattern prevails, in general, throughout the state. There has been no trouble ...

"The most likely place for large-scale admission of small colonies of Negro children into white schools, in the event of a Supreme Court directive in behalf of equalization, seems to be the state of Kentucky. The trend there in recent years has been definitely in that direction, and the decisive influence of Sen. Earle Clements and Gov. Lawrence Lawrence has been exercised strongly to that end. Informed Kentuckians have little doubt that these two leaders will successfully spearhead a movement of this sort, if the court creates the requisite conditions. Twenty-five school districts in Kentucky have between one and ten Negroes each." ...

tional amendment which takes out of the basic law a provision that the State Legislature must provide free education of school children. (*New York Herald Tribune*, November 8).

Teachers Propose "interracial organization"

Virginia teachers unanimously adopted a resolution at their 65th annual session (recently) calling for an interracial organization for the members of the profession.

The resolution ... stated that "the climate of race relations has reached the point where all teachers of Virginia should be members of the same state organization."

The action of the teachers was reportedly intended to set the stage for such a movement. It was expected that the officials of the association would push the idea with a view of getting further support for an integrated body.

The resolution also specified that the VTA work toward identical educational opportunities for all the children in the state and adequate educational opportunities for all people ... (*Norfolk Journal and Guide*, November 1).

Students Protest!

Court action will be sought against the parents of nine Negro high school pupils (of West Point, Va.) who again failed to attend classes at their assigned school ...

Since school opened 29 Negro pupils, transferred from the Beverly Allen School, at West Point, to the county school, have not taken the bus to their new school. The bus has made the trip empty.

About 22 of the pupils have been attending "study period" classes set up by their parents in the Negro Masonic Hall at West Point ...

Only the parents of the nine pupils under 16 years of age face the court action, ... because the State compulsory education law does not apply to children more than 16 years of age.

Action by the school superintendent to enforce the school attendance law, a county official said earlier, is mandatory under the statute. The striking Negro students, backed by their parents and other members of the Parent Teachers Association of West Point's Beverly Allen School, are seeking their own high school facilities at West Point.

Before setting up their makeshift school in the Masonic building, the students attended classes in the abandoned, frame building which last year housed elementary pupils of Beverly Ann School. (*Richmond Times-Dispatch*, October 4).

Teachers Protest!

Eight faculty members of the University of the South (Tenn.) have resigned to protest barring of Negro students from its Theological School. ...

Seven of the resigned group are Episcopalian ministers, including the dean of the school and the chaplain of the university ...

When the group indicated last June that they would resign unless the ban on Negro students was lifted, Chancellor R. Bland Mitchell said banning of Negroes was not a university ordinance but a Tennessee law.

The protesting instructors maintained that the ban violated their Christian principles. Dr. McCrady (Vice-Chancellor) wrote the resigned instructors that "a special committee of the trustees was now examining the matter and was to report its findings at the next commencement session." (*New York Post*, November 6).

D. C. Episcopal Schools

Colored children will be allowed to attend the kindergarten of the Beauvoir Elementary School (Episcopal) in 1953, it was announced (recently) by the Rt. Rev. Angus Dun, bishop of the Diocese of Washington ...

The action was taken by the governing body of the school in accordance with a resolution passed by the chapter of the Cathedral Foundation, governing body of the cathedral. The resolution, passed unanimously by those present, stated:

"That the chapter communicate to the governing board of the Beauvoir School its conviction that education under the auspices of the Cathedral Foundation should be available to children of all races on equal terms and therefore its earnest hope that the governing board will open the lower grades of that school to colored applicants for the school year beginning September 1953." (*Afro-American*, November 8).

Wilmington Catholic Schools

Catholic primary schools in (Wilmington, Del.), went interracial with the opening of the fall term. The move, carried out without public announcement or fanfare on the part of parochial school authorities became known as Negro children who applied for admission to three previously all-white parish schools were accepted without question.

Children are being accepted in their parish schools without reference to their race as long as classroom space is available. In one instance several Negro Protestant children have been accepted.

The action does not represent a new policy. Interracial classes had previously been instituted at two elementary schools of the Wilmington Diocese, located in Maryland, at Elkton and Salisbury. The Salesianum, a private Catholic high school and St. Elizabeth's Diocesan High School, have been interracial for the past two years. The Salesianum was the first institution in the state to admit Negro pupils where previously only white children had been enrolled. (Catholic Interracial Council *News Service*, Sept. 17).

THE SUPREME RIGHT OF A PEOPLE

The last major area of the earth still predominantly subjected to West European colonial control is the continent of Africa. Significant events have happened and continue to take place throughout this vast continent. Patterns of human relations there are changing rapidly and the process reminds one of the days of the American Revolution.

A report of November 8, from the *Pittsburgh Courier*, on a speech by General Mohammed Naguib of Egypt quotes the General as follows:

"... You desire freedom and independence for the Nile Valley. We insist on this, accepting no alternative. You want social justice and human dignity for the inhabitants of the Nile Valley. This is the foundation of our movement. You want a just reward for every worker, a sufficient living substance for every citizen, and equal opportunities for all without discrimination. We make this our aim..."

"Whether the Sudan is joined to us or separated, we will share the same hopes and the same fate in good times or in bad."

Peaceful Revolutions — if possible

Ambassador Ahmed S. Bokhari, Pakistan's delegate to the UN, takes a firm stand on the basic issues involved in the South African crisis. He stated: "First we are by the very nature of things... against racial discrimination. European powers in the past have by force of superior arms conquered and subjected parts of the world."

"Our main concern is to strive all we can to avoid large scale conflict between whites and non-whites in Africa. This would be a disaster of the first magnitude in the world today. That is why we are anxious that even the first signs of serious trouble should be brought to the United Nations and discussed openly."

"We want revolutions to be peaceful and to take place with full and open knowledge of the world and with their consent. We don't think that races in conflict should be left to fight it out among themselves."



AMERICA WAS BUILT
BY REFUGEES AND
DISPLACED PERSONS.

(Used by permission of the author
and illustrator, Frank Hanley.)

When asked if he thought that left alone the situation in South Africa would develop into conflict, the delegate answered: "The conflict is now." (*Pittsburgh Courier*, November 8).

Revolt Feared

British and African volunteer troops armed with fixed bayonets and backed by armoured cars are trying desperately to quash what they fear is to be the beginning of a native rebellion against white settlers spearheaded by the feared, secret Mau Mau Society. The Mau Mau terrorists, who whites say are led by the now banished Jomo Kenyatta have been blamed for 43 deaths, 12 attempted murders and 12 hut burnings in recent weeks.

Their membership is drawn from the 1,000,000 strong Kikuyu tribe. Members are pledged to drive the "White Settlers" from African soils... (*St. Louis Argus*, November 7).

A REVIEW

"They Learn What They Live" is a report of the study of prejudice in young children known as the Philadelphia Early Childhood Project.

This reveals the fact that, while attitudes of young children—as early as kindergarten—may develop favorably or unfavorably toward racial and religious differences, the unfavorable or prejudiced attitude was clearly evident at this early age among the children in this study project. Adopting these attitudes is a part of the general process of growing up. The project also developed a number of techniques for changing children's attitudes toward racial and religious differences.

The editors of *Interracial News Service* believe that the facts of this study need to be known and understood by ministers, Sunday School teachers, and all other persons who work with youth. The widest possible utilization of the techniques for changing children's prejudiced attitudes is important to the improvement of human relations.

TWENTY YEARS AGO

The changing pattern of human relations can be measured by several different factors but an element common to all measurement of social change is time. However, *time does not change* things in the sense of being a causative factor, and poor human relations is one of the things we have too long left for "time to change."

For over twenty years the Department of Racial and Cultural Relations has either sponsored or published the *Interracial News Service*. It is conjectured that very few of our readers today were reading the sheet twenty years ago. So, to give a broader perspective of progress in the field of racial and cultural relations the Editors will report in each issue under "TWENTY YEARS AGO," a single news item carried approximately that long ago in the early history of INS.

This first article is quoted from the January, 1932 issue of INS:

"Writing in the *Christian Century*, an article entitled 'Will the Church Remove the Color Line?', Dr. W. E. B. DuBois, editor of the *Crisis*, expresses his opinion that the Church which has lagged in facing the color line will avoid such problems as long as possible. Summarizing his belief as to what may be expected of the Church, Dr. DuBois writes:

"Judging from the past, I see no reason to think that the attitude of the Christian church toward problems of race and caste is going to be anything different from its attitude in the past. It is mainly a social organization, pathetically timid and human; it is going to stand on the side of wealth and power; it is going to espouse any cause which is sufficiently popular, with eagerness; it is, on the other hand, often going to transgress its own fine ethical statements and be deaf to its own Christ in unpopular and weak causes."

Published by the Department of Racial and Cultural Relations, Division of Christian Life and Work, National Council of the Churches of Christ in the USA, 297 Fourth Avenue, New York 10, N. Y. Editors: J. Oscar Lee, and Alfred S. Kramer.

NATIONAL COUNCIL OF THE
CHURCHES OF CHRIST IN THE U.S.A.
DEPARTMENT OF RACIAL AND CULTURAL RELATIONS
297 Fourth Ave. New York 10, N. Y.

Return Postage Guaranteed

Sec. 34.65 (e) P.L.&R.

U. S. Postage

PAID

New York, N. Y.

Permit No. 14717